THE *Miraculous Conformist:*

OR

An account of severall Marvailous CURES performed by the *stroaking of the Hands* of

Mr VALENTINE GREATARICK;

WITH

A Physicall Discourse thereupon, In a Letter to the Honourable *Robert Boyle* Esq;

With a Letter Relating some other of His *Miraculous Cures*, attested by *E. Foxcroft* M.A. and Fellow of *Kings-Colledge* in *Cambr:*

BY

HENRY STUBBE, Physician at *Stratford* upon *Avon* in the County of *Warwick*.

Non ideo negari debet quod est apertum; quia comprehendi non potest quod est occultum.

OXFORD,
Printed by *H. Hall* Printer to the UNIVERSITY, for *Ric: Davis*, 1666.

To his very worthy and Learned Friend

Dr THOMAS WILLIS,

Doctor in Physique, and Professor of *Natural Philosophy* in OXFORD.

Sir,

I Doubt not but the fame of the performances of Mr GREATERICK may have raised in you a Curiosity to be better informed about the reality thereof. I have given Mr Boyle an hasty account thereof in a Letter, which I send now to you, that you may not be ignorant of it. It may seem improper to Dedicate that to one which is sent to another: but whether it be that I am too busy, or too lazy to Write more: or that I manage my friendships with lesse of ceremony and formality then usuall; I have resolved upon this course: and I am confident that if I am in an errour you have

goodneſs enough to paſſe it by: The ſuppoſitions I go upon depend ſo much upon the Doctrine of Fermentation, that I could not but think of you when I writ it: and who is a more competent judg of the Subject here debated, then the beſt *of* Philoſophers, *and* Phyſicians? *It may ſeeme equitable that I tell you why I call the Gentleman the* Miraculous Conformiſt: *many ſtrange reports have and do runne of him; but he is reclaimed from all that is* fanatique; *and this gift of Healing was beſtowed on him, ſince the Reſtauration of his Sacred Majeſty, and the reſtitution of the Doctrine and Diſcipline of the* Engliſh Church: God dealing with him, as the Shepheard in the Parable, who expreſſed more kindneſſe to the loſt ſheep, being found, then to the ninety-nine that had not ſtrayed. *I have admired much in him, that Diſeaſes carrying ſo great a reſemblance in their Nature, as to be thought the ſame, and to reſide in the ſame part, are ſtroaked out divers wayes! That he ſhould be able to tell, that upon his firſt ſtroaking the Patient ſhould be worſe, and cured by a ſecond: as he did in the Lameneſs of* Mr Thomas Porter, *my*

my very worthy and good Friend: He told him, he could not ſet his Legge anew; but that he would Cure his paine therein; yet at firſt it would ſeem worſe then before his touch: which proved true; and yeſterday I was with him in Worceſterſhire, and found him able to walk three miles without pain. You ſee how here his touch ſtrengthned a part, that was incurably weakned by being broken, and ill ſet: ſo that the painfulneſſe ſeemed inſeparable from the misfortune occaſioning it. I ſubmit all my explication of the accident to you: if you read it over twice, you do more then ever I had the patience to do: I know many imperfections will occurre in it, ſome whereof were voluntary, knowing that the Learning of the Perſon I writ to, needed not to be troubled with petty Illuſtrations: Some defects have happened thorough haſte and inadvertency; it being all written with one impetus of thoughts and penne, juſt as I came from Ragly. It is nothing to ſay, ſome have allready approved the Diſcourſe, if Mr Boyle, and you diſſent. I have onely time to tell you, that, without the noyſe of much talk, and

frequent

frequent addreſſes and applications, I ſhall never ceaſe to admire you, and to be

Straford upon *Avon*
Febr: 17. 1665.

Sir,

Your very humble Servant

Henry Stubbe.

SIR,

SInce the beſt and moſt agreeable retribution I can make you for the honour you do me in your remembrances, and all your other ſignall favours, is but to gratify your curioſity with any remarkable intelligence that may advance either Phyſick, or Phyloſophy, I ſhall endeavour to be as generous in my acknowledgments to you, as you have alwayes been in obliging me. Since my laſt unto you, my Lord *Conway* did me the honour particularly to invite me to his Houſe and acquaintance, giveing me withall a fair opportunity of converſing with Mr *Greatericks*, and beholding ſeverall of thoſe performances, the report whereof as it gives juſt cauſes of aſtoniſhment to you that are more remote, ſo the effects fill with admiration, the moſt learned or ſuſpicious beholders. In truth they are ſuch, that he is not at all obliged to the ignorant for the eſteem he hath acquired, nor is it poſſible for the moſt tender or ſuperſtitious and cenſorious Zealots to deſtroy his repute. He is a man of a gracefull perſonage and preſence, and if my phantaſy betrayed not my judgment, I obſerved in his Eyes

and

have not made her more known or admired at home and abroad, then have her other endowments. Although his *hand* proved not so fortunate to that Honourable Lady, as was wished (he not being able to *alleviate* or *remove* that *head-ach*, which had eluded the greatest skill, and most effectual remedies, that *England* or *France* yielded) yet did, he during his stay at *Ragly*, atchieve those things which caused him to be followed and admired by many thousands, who if they can say he *sometimes failed*, yet ought not represent him as an *Impostor*. I do not relate unto you the *reports* of *interested Monks* and *Fryers* concerning things done in *Monasteries* and *private Cells*; An infinite number of the *Nobility*, *Gentry*, and *Clergy* of *Warwick-shire* and *Worcester-shire*, persons too understanding to be *deceived*, and too Honourable and Worthy *to deceive*, will avow, that they have seen him *publickly* cure the *lame*, the *blind*, the *deaf*, the perhaps not unjustly supposed *Damoniacks*, and *Lepers*: besides the *Asthmas*, *Falling-sickness*, *Convulsion-fits*, *Fits of the Mother*, *Old aches* and *pains*. I know you expect not from me the *Narratives* of what *others* have seen and told me: I shall therefore confine my Discourse to *my own observations*. Although I had not the opportunity of seeing him till I came to my *Lord Conways*, yet I found conveniency to visit many that had been *touched* by him; some I observed to have received no help by him at all; some I observed to have found a momentany benefit from his *touch*: and some as yet continue so well, that I think I may say they are Cured. This *variety of success* amused me something: yet I recollected with my

my ſelf, how there were ſome *diſeaſes*, as well as *Devills*, which even the *Apoſtles* could not caſt out? and I could not perſwade my ſelf that *Trophimus* was the *onely man*, or *Miletum* the *onely place*, where *Paul* left *any ſick*. I conſidered *this man* to be *no Apoſtle*, and therefore thought it injurious to expect that *from him*, who propagates no *new Goſpell*, which was not to be found in thoſe *extraordinary Envoyes of Heaven*. I ſaw no *incongruity* in admitting, that *God*, who diſtributeth *various* gifts amongſt the Sonnes of Men, might iſſue out the *ſame gift* to ſeverall perſons in a *different meaſure* or proportion. *There are differences of adminiſtrations, but the ſame Lord: there are diverſities of operations, but it is the ſame God, which worketh all in all*, 1 Cor: 12. v. 4, 5. Beſides, I thought that how *powerfull* ſoever the *gift* were in Mr *Greatarick*, yet the *ſinnes* of the *patient* might ſometimes *fruſtrate* the effect of *his hands*, as well as the *prayers* of the moſt prevalent Saints, *Moſes*, *Noah*, or *Daniel*. I was apt to believe, that at *Corinth*, there wanted not the *gift of healing*, nor an *effectuall anointing with Oyle*, (James 5: 14.) yet did the *miſdemeanors* of ſome draw upon ſeveral there *irrecoverable Sickneſſe and Death*, 1 Cor: 11. v. 30. However, I did not underſtand that God *parted* ſo away with *his gifts*, as not to *reſerve* a paramount command over them ſtill; and I though he might as well *glorify* himſelf in the *continuance of ſome blind*, as in cauſing ſome *to be borne ſo*, without regard to their particular ſinne, or that of their Parents. Theſe faylours in our *Thaumaturgis*, ought rather to make men look upon, and take notice of the *omnipotency of*

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and meene a vivacitie and ſpritelineſſe that is nothing common. As farre as I could informe my ſelfe by a long and private diſcourſe, he is a man of a very good life, of tender and charitable Principles, as extenſive as the effects of his goodneſſe are. He profeſſeth Conformity unto the Doctrine and Diſcipline of the *Church* of *England*, yet without that cenſoriouſneſſe whereby ſome ſignaliſe themſelves; his thoughts concerning himſelf are *modeſt* and *humble*, and he preſumes ſo well of *others*, that even in ſome *colourable circumſtances*, he regulates his apprehenſions by the *revealed mercies of God*, and not the *ſeverity of men*. In fine, without prejudice to *this Age* be it ſaid, he ſeemed to me by his *faith*, and by his *charitableneſſe*, to include in his *ſoule* ſome graines of the *Golden Age*, and to be a *relique* of thoſe times when *Piety*, and *Miracles* were *ſincere*. I am more full in this *Character* of him, becauſe ſome will be very inquiſitive herein: though otherwiſe the *gift of healing* be a *gratia gratis data*, not *gratum faciens*; and ſuch as may be conferred, on *Judas*, (going to *Samaria*) and others, who at the day of *judgment* ſhall ſay, *Lord, have we not Prophe-ſyed in thy Name? and in thy Name have caſt out Divels: and in thy Name done many wonderfull works.* I enquired of him, how he came by this *miraculous* gift of *healing*; And he replyed, that it was the *grace of God in him*; which he underſtood at firſt by a *ſtrong* and *powerfull impulſe* in him to *eſſay* it: and this motion was ſo prevalent upon him, that it inceſſently runne in his minde, nor could any buſineſſe, how *ſerious* or *religious* ſoever, divert him from thoſe cogitations: inſomuch

insomuch that even *his life* seemed *burthensome* to him thorough the violence of the supposed *temptation*. He imparted this trouble to his *Wife*, who condemned those *reveries*, and desired him to abandon them: in this perplexity, he heard *frequently* a voyce within him (*audible to none else*) encouraging to the tryals: and afterwards to correct his unbelief, the voice aforesaid added this Signe, that *his right Hand should be dead, and that the stroaking of his left Arme should recover it again*: the events whereof were fully verified to him three Nights together by a successive infirmity and Cure of his Arme. Hereupon he set himself to the *charitable improvement* of that *talent* which *God had given* him; cureing at first onely *Cancers in Womens breasts*, and the *Kings-evil*: after which, by the suggestion of his *accustomed impulse*, he attempted the Cure of other Diseases, according as he found himself prompted thereunto *from within*. He was, and is still a stranger to all *Physique* and *Chirurgery*: In the Cure of *some Tumours*, he useth *incision*, though that processe be but lately taken up, after that he observed that the power of his *touch* did not *discusse* all, but *ripen some humours*. The fame of his performances spread all over *Ireland* and *England*, and multitudes went from *Bristoll* unto him. Hereupon the Right Honourable the *Lord Conway* employes *Deane Rust* to enquire into the truth of these Accidents, and finding *matter of fact* to justify the *relations* from *excessive verity*, he procures him to come out of *Ireland*, to trye if he might give any ease to that *excellent Lady* of his, the pains of whose *head*, as great and as unparalleld as they are,

have not made her more known or admired at home and abroad, then have her other endowments. Although his *hand* proved not so fortunate to that Honourable Lady, as was wished (he not being able to *alleviate* or *remove* that *head-ach*, which had eluded the greatest skill, and most effectual remedies, that *England* or *France* yielded) yet did, he during his stay at *Ragly*, atchieve those things which caused him to be followed and admired by many thousands, who if they can say he *sometimes failed*, yet ought not represent him as an *Impostor*. I do not relate unto you the *reports* of *interested Monks* and *Fryers* concerning things done in *Monasteries* and *private Cells*; An infinite number of the *Nobility*, *Gentry*, and *Clergy* of *Warwick-shire* and *Worcester-shire*, persons too understanding to be *deceived*, and too Honourable and Worthy *to deceive*, will avow, that they have seen him *publickly* cure the *lame*, the *blind*, the *deaf*, the perhaps not unjustly supposed *Damoniacks*, and *Lepers*: besides the *Asthmas*, *Falling-sickness*, *Convulsion-fits*, *Fits of the Mother*, *Old aches* and *pains*. I know you expect not from me the *Narratives* of what *others* have seen and told me: I shall therefore confine my Discourse to *my own observations*. Although I had not the opportunity of seeing him till I came to my *Lord Conways*, yet I found conveniency to visit many that had been *touched* by him; some I observed to have received no help by him at all; some I observed to have found a momentany benefit from his *touch*: and some as yet continue so well, that I think I may say they are Cured. This *variety of success* amused me something: yet I recollected with my

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God, then cenſure the *deficiencies* of a *limited Creature*. From theſe reflections I poſted on, to the conſideration of the *reall* and *undeniable performances of his hand*. I ſaw him put his Finger into the Eares of a man who was very thick of Hearing; and immediatly he heard me, when I asked him very ſoftly ſeverall queſtions. I ſaw another whom he had touched three Weeks agoe for a Deafneſſe in one Eare, whom I had known to be ſo many years: I ſtopped the other Eare very cloſe, and I found him to hear very well, as we ſpoke in a tone no way rayſed beyond our ordinary converſation. I ſaw him launce a Wenne that covered the Eye of an old man; there iſſued out abundance of matter in ſmell, and conſiſtence, and colour, reſembling a rotten-Egge, after which he cruſhed out the leſſe digeſted matter, which reſembled the Braines of any Creature: which being done, he ſtroked the place gently, and the flux of blood, and pain (which was great by reaſon of his cruſhing it hard) preſently ceaſed.) I ſaw yeſterday another Woman, in whoſe Throat, juſt by the Wind-pipe he launced a Wenne, and haveing cruſhed out the digeſted and indigeſted matter, and ſtopped the paine and effuſion of blood by ſome ſtrokes of his hand, he bad her put nothing to it but a linnen Cloth: when I ſaw it, the Wenne was perfectly gone, and the baggs or skinne encompaſſing it ſo ſhrunk up by nature, that there remained nothing but the skarre after inciſion. I asked him concerning Wennes, whither upon his cruſhing and launcing them ſo, they would not fill again: he anſwered me, *No: but that Nature, as ſhe doth in other Tumours*,

wours, would ſo ſhrink and contract the skinne encompaſſing the VVtunne, that there ſhould remaine no ſigne of it, no not a wrinkle, which I was apt to believe, from what I had ſeen. I ſaw a Child brought to him, whom he had ſtroked before, and it was much amended; but one Tumour upon the right Arme (near the Elbow) was extreamly painfull and inflamed: he Stroked it, and launced it, and cruſhed out all the matter, even the indigeſted cores; and Stroking it, the paine and inflamation ceaſed immediatly, not one drop of blood iſſuing out after that. I ſaw another Legge, that upon his Stroking, had very much abated the ſwelling: the whole Foot to the Ankle was ſwell'd and inflamed, many holes there were in it, but there iſſued little or nothing from them: he took it and cruſhed it extreamly bringing out much blood, and indigeſted matter in cores as big as nutmegs: and then ſtroaking it, all the paine and flux of blood ceaſed: but the weakneſſe being habituall to the ſpart, was not removed at that inſtant. I ſaw a Woman taken with a violent fit of the Falling-ſickneſſe; he came to her, and cauſing her breaſt to be opened, and chafed her Stomack with his Hand a while, preſently her paroxyſme abated; and he asked her whither the paine was gone; ſhe pointed to her Throat; and indeed ſhe ſeemed as if ſhe were in danger of being ſtrangled there: he Stroked her Throat lightly, and asked where her paine was? ſhe poynted to her Breaſt; he ſtroked that; and then ſhe made ſignes that it was returned to her Throat: whereupon he Stroked with his hand upwards her Breaſt and Neck, and ſhe began to belch winde with ſuch a vehemency, that is ſcarce to be imagined:

imagined, and withall streyning as it were to vomit, she brought up some crude phlegme, with an infinity of winde, and then rose up well to her thoughts. These were the principall things I saw him do, he being then upon his departure for *London*: but I received from himself, and others sufficient accounts, that he had Cured almost all manner of distempers, even Quartane-Agues, and Feavours: and whosoever shall seriously consider the things he doth performe, will not finde in reason any thing to stop his Credulity.

I might now end this Letter, and leave You, & those other worthy members of the *Royal Society* to determine concerning these Effects, which I apprehend miraculous: but since the Freedome, You allow me with you, permits me to speak any thing, I shall, without derogating from the power of God, and with all due Veneration to so extraordinary Characters of his Goodness, propose unto You some Thoughts, which occurred to me hereupon: as confused as they are, they may administer to others some occasion of greater Enquiries.

I considered, that there was no manner of Fraud in the performances, that his Hands had no manner of Medicaments upon them, (for I smell'd to them, and handled them, and saw them wash'd more then once after some Cures, and before others,) nor was his Stroaking so violent, as that much could be attributed to the Friction.

I observed, that he used no manner of Charmes, or unlawful words; sometimes he Ejaculated a short Prayer before he cured any, and alwayes, after he had done, he bad them give God the Praise.

I

I did not remember, that ever the Devil did cure any Diſeaſes, no not when his Glory was concerned in it, as in the Magicians of *Pharaoh*, upon whom the Boyl was, *Exod.* 9 11. wherein you cannot object any particular interpoſition of God, any more then in the other accidents, whereby the Magicians were ſuffered to try their skill againſt *Moſes*. I knew, the Devil went about ſeeking whom he might deſtroy; that he plagued *Job* with Botches: but where are the Examples of his Cures, or when did he ever do any Good, and aſcribe the glory unto God?

I reflected upon the Performances of King *Pyrrhus*, who cured Diſeaſes with his Finger: ſo did *Veſpaſian* cure two by touching them, as *Tacitus* and *Suetonius* avow: ſo the Kings of *England*, and, ſome years after them, the Kings of *France* have not been doubted generally to cure the Kings-Evill. Queen *Elizabeth* did, for ſome time, diſcontinue the Touching for the Kings Evil, doubting either the Succeſs, or Lawfulneſſe of that way of Curing. But She ſoon quitted that Fitt of Puritaniſme, when the Papiſts deſamed her, as if God had withdrawn from her the gift of Healing in that manner, becauſe ſhe had withdrawn her ſelf from the Roman Church. There are ſome who think, that God hath beſtowed upon all Kings ſome ſuch Character or Gift, to ſhew, how particularly he is concerned for them, and differenceth them from other men; but they know it not.

From theſe cogitations I deſcended to the *Alexicaci*, *Salutatores*, or *Benſedevios*, of which the Roman Caſuiſts and Phyſicians ſpeak much: I muſt referre you

to

to *Delrius* for your farther information; for my memory fayles me so, as I cannot give you an account of them so full as I would. They cure by Anointing with their Spittle, by breathing and stroking of the patient. *Rodericus à Castro medic: polit: l. 4. c. 3.* allowes of the verity of their Cures, by replying nothing to this objection in favour of them: *In confirmationem adducunt experientiam & varia curationum genera mirè frequentia, & praxin quotidianam militum qui solo afflatu, osculo, aut nudi lintei applicatione sanant etiam atrocissima vulnera, qui omnes dono sanitatis in variis morbis se praditos gloriantur.*

In *Turky* also, and *Afrique*, they have persons of the like qualifications, which they boast to have received from the favour of their Prophet *Mahomet*. But undoubtedly God hath permitted all Religions (though not the Protestants, till now) to have their reall Miracles, that men may learne to trye Miracles by the Truth, and not the Truth by Miracles.

I considered likewise the Nephritick and Eagle-stones, and several other Amulets and *Periapta*, whose operation is certain and undeniable: yet could not all these Considerations instruct me further in the Explanation of these Miraculous Accidents, then to conclude,

That God had bestowed upon Mr. *Greatarick* a peculiar Temperament, or composed his Body of some particular Ferments, the *Effluvia* whereof, being introduced sometimes by a light, sometimes by a violent Friction, should restore the Temperament of the Debilitated parts, re-invigorate the Blood, and dissipate all heterogeneous Ferments out of the Bodies of the Diseased,

eaſed, by the Eyes, Noſe, Mouth, Hand, and Feet.

I place the gift of healing in the temperament or compoſure of his body; becauſe I ſee it neceſſary that he Touch them, or otherwiſe rubbe their Eyes with his Spittle. Beſides, the right Honourable the Lord *Conway* obſerved one Morning as he came into his Lordſhips Chamber, a ſmell ſtrangely pleaſant, as if it had been of ſundry Flowers: and demanding of his man what ſweet water he had brought into the Roome, he anſwered, *None*: whereupon his Lordſhip ſmelled on the hand of Mr *Greatarick*, and found the fragrancy to iſſue thence; and examining his Boſome, he found the like ſcent there alſo. But this is obſervable, but at ſome times, for I could obſerve no ſuch ſcent in his Hands. *Deane Ruſt* obſerved his Urine to ſmell like Violets, though he had eat nothing that might give it that ſcent. Sr *Amos Meredith* who had been his Bedfellow, ſaid, that in the Night he had obſerved the like agreeableneſſe of ſmell in Mr *Greatarick's* Body, at ſome houres.

I place it in the temperament of his Body, becauſe I have the precedent of Ancient Miracles, and Moderne ones, wrought by the efficacy of a Corporal Touch. Beſides it is evident how ſeveral Diſeaſes are contracted that way: and why may not ſome benigne and wholeſome *effluvia* be communicated in the ſame manner? As there are ſome, who are ſaid to faſcinate by their Aſpect, ſo *Rodericus à Caſtro Med: polit: l. 4. c. 1.* ſaith, *è converſo quoſdam eſſe quorum Oculi creduntur habere vim beneficam ad res inſpectas: vulgo Benzedeiros.* I remember the Presbyterian Aſſembly

of Divines say that nothing more kindly restores decayed Nature, then the Embraces of an *Abishag*, of a young, spritely and Beautifull Damsell, as you may see in their large Notes upon the first Chapter of the first Book of Kings.

To explaine the nature and manner of Mr *Greataricks* working upon the patients for their Cure, I shall premise some things.

First, That all the Diseases and distempers Mr *Greatarick* meddles with, have their essence either in the masse of Blood and Spirits (or nervous Liquour) or in the particular Temperament of the parts of the Body.

Secondly, That of the Diseases and Infirmities which he meddles with, he Cures none wherein there is a decay in Nature, but onely such as wherein she seems only oppressed by some Heterogeneous Ferment, either exciting an Ebullition and paine, or Coagulating and fixing the blood and spirits. This is a confessed truth by him, he refusing still to touch the Eyes of such as their sight is quite perished: so for Eares that are Deaf upon any such accident that hath extinguished the Naturall faculty of the part. And there being the same reason for inward distempers as to their causes, his fayling as to many, and the relapse of many after a momentany amendment is to be ascribed to this cause: as I shall shew further by and by.

Thirdly, It seems to me very imaginable that there may be given by God such a Natural Crasis and Effluvia consequentiall thereunto, that the stroaking with his Hand for some space so as to communicate the Virtue

Vertue may reſtore the Blood and Spirits to that vigour and ſtrength which is naturall to them, and reſuſcitate the contracted imbecillity of any part. That which makes me to conceive this, is, that I obſerve that there are things outwardly applyed which by their oppoſition to particular Ferments do deſtroy ſeverall Diſtempers, not onely inwardly taken, but outwardly applyed: as the Cramp rings and ſmall *Manati-ſtone* the Crampe: the *Nephritic-ſtone* drives out gravel, and the Stone: *Peony-roots* gathered in due time, the Epilepſy: There are ſeverall things which outwardly applyed revive oppreſſed Nature, not onely as Odours, but by friction, and outward application: this needs no Illuſtration. Having theſe grounds to confirme me in the manner Medicaments may operate, methinks I can as eaſily comprehend that there may be a Medicament (and whether that be a Man, or a Stone, or a Plant, it is all one) which may invigorate the blood and ſpirits ſo as to continue that work of Circulating, Depurating, and Sanguifying, as before the oppreſſion they did: provided there be no eſſentiall diſtemper contracted, but that Nature be oppreſſed onely, not deſtroyed wholly, or in part: for ſo farre as Nature is mutilated and deſtroyed, the reparation of that eſſentiall damage is poſſible onely to God, or ſuch as he hath obliged in a more eminent manner then Mr *Greatarick* pretends unto. This laſt imagination of mine cannot ſeem more irrationall to any man, then the Learned'ſt men of the laſt Age both Divines and Caſuiſts, thought all ſorts of Amulets: and I am ſure I can bring for Mr *Greatarick's* more Expe-

riments then all this Age can shew to justify the received Amulets, and Cataplasmes: for if I argue from visible effects, no Amulet or Periapt ever produced more evident Testimonies of its force, then Mr *Greataricks* hath rendered of his Efficacy. And if they go to explicate the wayes and means whereby those Amulets work; the notion I have concerning Mr *Greataricks* is the most facile, for I imagine no more to be in him, then a particular Temperament, or implanted Ferment, which upon his touching and stroking shall so farre invigorate the blood, spirits, and innate temperament of the part (Nature being onely oppressed) that they performe their usuall duties: This being done, it is Nature Cures the Diseases and distempers and infirmities, it is Nature makes them fly up and down the Body so as they do: they avoyd not his Hand, but his Touch and stroke so Invigorateth the parts that they reject the Heterogeneous Ferment, 'till it be outed the Body at some of those parts he is thought to stroke it out at.

Considering that our life is but a Fermentation of the Blood, nervous Liquor, and innate constitution of the parts of our Body, I conceive I have represented those hints and proofs which may render it imaginable that Mr *Greataricks* by his stroking may introduce an oppressed Fermentation into the Blood and Nerves, and resuscitate the oppressed Nature of the parts. I now proceed to shew that those effects which are so admired, upon the stroaking of Mr *Greataricks* Hand, *viz:* that the paines flye before his Hand, untill he drive them out at the Fingers, Mouth, Eyes, Toes, *&c.* are the effects of Nature invigorated, and not immediatly of his Touching.

I saw him Stroke a man for a great and setled paine in his left Shoulder, which rendered his Arme useleſſe: upon his ſtroking it the paine removed inſtantly into the end of the muſculus Deltodes: being Stroked there, it returned to the Shoulder again: thence (upon a ſecond Stroking) it flew to the Elbow, thence to his Wriſt, thence to his Shoulder again; and thence to his Fingers; whence it went out upon his laſt ſtroking, ſo as that he moved his Arme vigorouſly every way. I asked Mr *Greaterick* about the Courſes, pains, and diſeaſes took, to go out of the Body: he told me, he could not tell what courſe any pain or Diſeaſe would take to go out: that the wayes of God were unſearchable: that, it was not in his power to force them any way, but that he followed them onely, and if the party could not tell where the paine was (for ſuch are onely ſtroked out) he could not cure them, nor were they cured, but eaſed if it came not out. Of this I ſaw an inſtance in a Woman, whom the Falling-ſickneſſe by its long continuance (joyn'd with Melancholly) had infatuated ſo as that being out of all Fits, ſhe could not tell what ayled her: ſhe falling into her Fit there, he opened her Breaſt and with a few ſtrokes reduced her to her ſelf, but ſhe not being able to tell what was become of the paine ſhe had felt, he could proceed no further then to remove that Paroxyſme.

How Nature may cauſe thoſe irregular motions of pains backward and forward ſhall be my next enquiry. Where bold and commanding Medicines are not made uſe of, it is Nature, not Phyſique that cures Diſeaſe: we are but Servants to Nature, to remove impediments,

pediments, or ſtrengthen her that ſhe may effect the work: upon this account it was that the Ancient Phyſicians were ſo cautious to diſtinguiſh the times of Diſeaſes, and to inſtruct Practitioners what they were to do at the ſeverall times, when to moderate the dangerous ſymptomes, when to Purge by Stoole or Urine: they were to attend unto Concoction, and not to meddle much before, except in caſe of Turgency. When they proceeded thus warily, there were ſeverall Tranſlations or removals of Diſeaſes and paines (μεταῤῥύσεις καὶ μεταστάσεις καὶ μεταβολαὶ νόσων) which are now ſcarce obſervable by reaſon of the Minoratives, the Purges, the Vomits, and other Phyſique which is given, not becauſe it is beſt, but becauſe in faſhion. In thoſe times when Nature was ſo left to her ſelf, I obſerve ſeverall Tranſlations or removeals of Diſeaſes which came into my mind when I ſaw the effects of Mr *Greatarick's* Stroking. *Hippocrates* in his *Epidem: l. 6. part. 3. §. 34.* tells us that the Gout ceaſeth if a man fall into the Colique, and that fit of the Colique abates as his Gout encreaſeth. Thus Nature removeth the paine. So in his Aphoriſmes he tells us that long Feavers Terminate in ſwellings and pains of the Joynts. And elſewhere, *That a Dyſentery ſuppreſſed creates an Apoſtemation in the Side, Bowels, or Joynts. That ſwellings of the Spleen and Bowels, or inflamations thereof, frequently terminate in Joynt-aches. So Quartane-Agues often Terminate in the Gout.* It were infinite to relate out of *Hippocrates* the Tranſlations and removals of paine which he relates, *viz.* of Coughs, and Aſthmas, falling into the Joynts, and Teſticles: of Ulcers and outward

outward distempers which have removed into the Head and Bowels. All the Prognosticks illustrate this: nor can any man be ignorant of the translations of Humours and paines from noble to ignoble parts, and from ignoble to noble ones, nor of the alteration of distempers upon such translation of the Morbifique Matter, as of Asthmas and Coughs turning to the Gout, or Tumour of the Testicles: of Agues turning into pains in the Joynts; of Feavours ending in a Parotis, or other abscessus. Not to mention the vagrant nature of Humours in the beginning of Diseases, when they are Turgent, and continually vary their station.

These Considerations made me think that God had been pleased to bestow upon Mr *Greatarick* such a Complexion and Temperament, that his Touch or Stroking should instantly maturate Diseases, or render them Turgent, whereupon the part touched being strengthned, and the blood and spirits Invigorated, the Heterogeneous Ferment or paine (which if not occasioned by some evident and externall cause, is caus'd by an Heterogeneous Ferment) is expelled from the corroborated place to some other more weake: that being corroborated, it is driven upon another, and so on, till it be quite ejected. If the Disease be such as lies in nothing but a Dyscrasy of the part, it is cured without any such removeall of paine: and so for such Coagulations of the Nervous liquor (as in Palsyes, *&c.*) there is no such removeall of paine and pursuing it: either becaus they are not Dolorifique, or that they Transpire in the part.

There

There remaine yet two things to be debated, *viz:*

1. How comes it to paſſe that theſe Heterogeneous Ferments removing thus by the force of Reſuſcitated Nature, do not terminate in Apoſtemes, or iſſue out in ſome groſſe Body; but go out in a vapour and inviſibly?

2. How comes all this to happen in ſo ſhort a time?

To the firſt I anſwer; That it is not unuſuall for Nature to diſcharge her ſelf of Heterogeneous Ferments by inſenſible Tranſpiration, as well as Apoſtemes, Sweat, Diarrhæa, and Urine: ſo the Meſels are cured: ſo many Crude and hard Tumours: and in this Plague few ſwellings broke, yet were they cured. Nor is it to be ſaid, that the matter occaſioning thoſe Tumours was diſcuſſed ſo as to be reimbibed in the blood againe: for in the Plague the recurſes of the Peſtilentiall Ferment are Mortall: and ſuch as took Powders and Antidotes gently promoting a Diaphoreſis, (not ſweat) eſcaped: they who did not, dyed with thoſe Bubones. It is an effect of prejudice occaſioned by the contemplation of the uſuall effects of Nature, and not of Reaſon, to imagine that the Morbifique cauſe conſiſts in a groſſe Body, becauſe it is often evacuated ſo. It is uſuall for thoſe ſubtile Ferments ſo to commix themſelves, and to occaſion that tranſpoſition of Parts and Texture, that Nature cannot eject the one without the expenſe of the other. Thus we ſee that Beer or Ale in its Fermentation or Working caſts out aboundance of Barme, yet is not that Body the Ferment, but it is implicated and incorporated therewith, for with it there

iſſues

issues out aboundance of Beare, so that the Brewers either powr the same, or new in again to fill up the Barrel. If the same Ferment be precipitated by Vineger, or Allome, there is not the like diminution. So *Kergerus* saith, that in *Germany* they put common Salt, or cold Water into their Bear, and precipitating the Ferment make it potable presently. Many such instances are to be found in Dr *Willis* and *Kerger*; which sufficiently evince that the Ferment is distinct from the grosse Body it comes out in. So in Diseases, however some have vainly imagined to themselves a maturation of them, and that the Morbifique matter being concocted issued out in that white Hypostasis at the end of Diseases, yet is it no such thing, nor is there any such concoction in Nature as they phansy: but the Morbifique matter or Ferment, being intimately commixed with some good and profitable parts of the Blood and Humours, is ejected together with them, according to the nature of the Emunctory, by which the Crisis or Metastasis is made, or the nature of the Bodies constituting that humour. Nature dealing therein just as she does in the Fermentation of Beer and Wine, in the aforesaid *Kerger*, and Dr *Willis*: whence proceed their wayes of curing Agues by Precipitation of the Morbifique Ferment, without any such Evacuations of grosse Bodies. This Paradox appeares further by the severall Crises of Diseases, sometimes by Vomit, sometimes by Stoole, sometimes by bleeding at the Nose, and Sweat, in all which circumstances the Urine shew one sort of Concoction, whilst the Morbifique Ferment issues out severall wayes in severall Bodies. Nor is it

Kerger de ferment. sect. 2. c. 8. p. 139.

to be doubted I think that all grosse bodyed Ferments have their Virtue and efficacy from a subtile Body which is no more in that grosse Body, then the Spirit of Sugar is in Sugar: of which See *Angelus Sala's Saccharologia*: many other instances might be given, as that, if the grand Ferment were a grosse Body, how comes it to evaporate (as I have seen in the Distillation of Sugar, Sugar-cane-juyce, and other Liquors Fermented for Spirits) without any diminution of the Liquors? From all which it appears that one may conceive how upon the efficacious Touch of Mr *Greatarick*, he refuscitating the Blood and innate Temperament, the Morbifique Ferment may be ejected, and the remaining grosse Body, by a Transposition of its Texture and a new impregnation of Vitality be reimbibed into the Blood, and become nutritious. Thus he cures Asthmas, all the obstructions from impacted phlegme in the Lungs being discharged, and the phlegme Naturalised. But if the grosse body of the Morbifique matter be Incorrigible and Preternaturall, then the efficacy of his Touch doth not discusse them, but the strengthning the part and Nature, the whole collection is separated and ripened, as I observed: which appears in Wenns, and Scrophulous Tumours, some whereof he maturates, and others are discussed.

To the second Question, how all this happens in so short a time? I answer, that it is the efficacy of the Ferment implanted in Mr *Greatarick's* Body. We are not to deny powerfull causes proportionate effects. We are all Indians and Salvages in what we have not accustomed our senses: what was Conjuring in the

last

last Age, is Mathematiques in this. And if we do but consider the sole effects of Gun-powder, as it is severally to be used, and revolve with our selves what we would have thought if we had been told those Prodigies, and not seen of them; will we think it strange if men think the actions of extraordinary Ferments impossible? Here I might instance in the effects of Poysons, from Macastar, and Brasil: but the acts of sensation, of paine, sufficiently shew the effects of suddain causes: that Lipothymies and shivering should happen upon a fright, a touch of cold Water, or a pinch: that Tumours should in an instant imbody to a great bulke: that in such as are Planet-struck (or said to be so) all or any of their Limbs should be taken away: these are such events (that if we could not alledge Amulets and outward applications to produce a suddain alteration for the better) would make it seem credible that there may be as powerfull means for mans Recovery, as his Sickneſſe. I forbear to mention the suddain effects of Sleep and Waking, Freezing and Thawing, or of Heat and Cold; all which would illustrate the suddaine and powerfull motions of Nature.

SIR,

I shall now draw to a Conclusion, having given you by these impertinencies a greater trouble, then my self in Writing them: I know not how to entertain my self better, nor you worse. But I am sure that the suppositions I have made agree exactly with the Phænomena of Mr. *Greatrakes* Cures. And from hence it is easy to judge why some are not Cured, others finde

but a momentany alleviation, and some are perfectly recovered. All which are undeniably true: let any man salve these accidents more agreeably then I have done,

——*Et Phyllida solus habeto.*

It is worth consideration, Whether such as come unto him ought not first to advise with a discreet Physician, what their Distempers are, and where Originally seated; the better to direct him in his Stroking. For it is not unusual for the Disease to be seated in one place, and to discover it self in another by the Symptomes, in regard to which they have recourse to him only: for in such cases, if they have no better successe then such have who meet with ignorant Physicians, that go about to cure Symptomes without regard to the principall cause; it is no marvaile if they are not Cured. Thus I have observed some, who upon a giddinesse, and qualmes of the Stomack, occasioned by Hysterical vapours, have been stroked by him severall times (without any, or inconsiderable benefit) in the parts sensibly affected. So in the Kings-evil, I have observed some that have received onely a momentany advantange; onely because that such Diseases affect the Mesentery with glandulous Tumours, as well as the outward parts: and if the whole Morbifique Ferment be not expelled, the Disease recurres: *paululum fermenti totam massam fermentat.* Another thing to be considered by the Patient to be stroked, is, that there may be a complication of Diseases, in which the Cure of one may be impeded by another: as in the Spleen and Scurvey,

Valles: Method. Med. l. 3. c. 3.

Eugalenus

Eugalenus and others obſerve: ſo in Sore-eyes occaſioned by the Evill, or a ſuffuſion proceeding from an Acid or Nidorous quality in the Stomack: and many Diſeaſes whereto Malignancy is joyned. In theſe caſes the Heterogeneous Ferments may be united in a looſer way, and upon his Touch ſeparate, and whilſt the one is driven out, the other may remaine in the Body, and by unlooſing the Texture of the Body of the blood, and other Humours, give opportunity for more *formæ ſubingatæ* (of the ſame kind with the former) to diſcover themſelves. In like manner, it is poſſible that where the Morbifique Ferment is not ſufficiently united and imbodyed, ſo as that one part ejected by way of Similar Attraction (I confeſſe I muſt favour that Phyloſophy, from the Phenomena of Phyſique and Nature too) his Touch may diſunite thoſe incoherent Corpuſcles, and the patient not regarding the ſmaller and ſcarce ſenſible paines (the which depends upon the parts and Humours the Ferment incorporates with) may direct him to purſue the moſt afflicting paine (which may not be the greateſt) whileſt the other remaines in the Body, and afterwards occaſions the ſame diſtemper: or perhaps another whoſe paines may ſo reſemble the former, that we may take it for the ſame: as our ſenſes diſcerne not betwixt the Salt of one Plant and another, or betwixt the canteriſeing with Iron, or Gold; but there is a difference herein, which by effects a diligent and curious obſerver may diſcover. Concerning theſe intimations I diſcourſed with Mr *Greatarick*, who ſeemed well ſatisfyed with them; and did thereunto willingly aſcribe ſeverall miſcarriages and Faylours.

Another

Another thing I proposed unto him, was, whether after that he had touched severall persons, and diminished the Preternaturall Ferment, or diverted it, (and put the Humours into a Turgency) whether it might not be convenient to Vomit, Purge, and take those courses Physique directs us unto. And from this he was so little averse, that in my hearing he recommended to a Gentlewoman the taking some *Cochiæ* Pills, after he had touch'd her Eyes. I asked also if after he had dissipated and repelled a setled Humour, it might not be convenient to corroborate the Part with *Topicks*, which he approved of, and though but to few, I saw him give Eye-salve to some Patients. You know what pains wee Physicians take in Revulsions and Derivations of the Humours Morbifique from severall Parts: and do not you think a great part of our work were done, could Mr *Greaterick's* miraculous Touch remove (or put into motion) those Humours we cannot repel, or stirre? Let us, Sir, be just and ingenious, and confesse that this Antichrist of Physicians may be of the greatest service to them in the World, if they preferre the recovery of their Patients before their Credit, or Rules of Art. *Rara non sunt artis.* You have observed how great things Nature does, when alleviated; and the effects of that principle of Restitution, when the prohibiting causes are removed.

As to the allaying of paines after crushing of sores, or bruises: and the miraculous stanching of Blood: I think both them depend upon the restauration of the Temperament of the part and Blood. As to paines

it

it is easy to grant this. And as to the effusion of Blood, you know there is a Balsame in it which heales it self: to illustrate which, I recommend to you a Note of *Platerus* in his Observations (I want my Library) how an Hangman of *Basil* cut off mens Hands, and stopped the bleeding of the Veines and Arteries by slitting the Arse of an Hen, and thrusting the Hand into it. If this do not convince you, the Discourses of Sympathetique Cures may do it: especially an Observation of *Panarolus*, may convince you that such steames (as vapours) may effect it; which is the reason why I assigne not one Ferment to him, but think there may be more: which yet may not produce their effects in every case, nor exert their influences in all cases no more then the Menstruum upon a disagreable occasion produce all its effects. This needs not to be illustrated to you.

I think I have now rendered you a tolerable account of this Miraculous man, of whom I dare make that Proclamation which a Roman Emperour did upon the occasion of the *Ludi seculares*, or sports celebrated once in an hundred years. Come, and behold, what no man living hath seen, or shall see again. I would not be understood to derogate from this miraculous Gift; nor yet ascribe more unto it, then I ought, lest I should hear the reprehension in *Job*; *Will you tell a lye for God?*

There are a sort of men (if they were onely Women, it were tolerable!) that think it not lawfull to have recourse unto his Cures. Though I have already too much cause not to entermeddle with Divinity,

or

or cases of Conscience any more, yet I cannot but take notice of their Principall Objection: for to say that Miracles are ceased is a groundlesse folly, if not a disingenuous impudence in giving the Lye to several Histories of various Religions.

They say, *Whatsoever is not of Faith is Sinne:* that it being impossible for them to be convinced, that this man works by the immediate gift of God; they cannot repaire to him lest they be found to repaire to a delusion of the Devil. But I reply, That the principle of doing nothing that is not of Faith, is sufficiently invalidated by M. *Hooker* in his *Church-Policy:* and it is a Principle hath occasioned so much of Troubles in our State, that I wonder it is not layd aside. In *Moral Philosophy* (which is not established on *demonstrations*) and Physique I am sure it will put us all to confusion; for who knowes the efficacy of things Naturall? how Purges and Vomits *&c.* do worke? Nay, who knowes whether second causes have any effect, but that God doth operate *ad præsentiam causarum secundarum?* as the admirable *Durandus* held. And may not the *Divel* do so? How shall this be reduced to *Faith?* I am sure, and have seen things ascribed to the Divel, that it is now confessed have another Originall. Did all that came to *Christ*, believe in him? you know the story of the tenne Lepers: if to come to Christ, were not to believe in him further then that they thought he could Cure, since they saw him Cure, how is it in Mr *Greatarick?* The thing they come for, is *good*, such as may be begged of God: there is nothing evidently unlawful practised about them: where is their

Charity,

Charity, that thinks no Evil? where is their *Divinity*, that thinks a *good and perfect work* should come *elsewhere* then from Heaven? If the case be not to be tolerated, because not ordinary: as there is but one Mr *Greataricks*, so there is but one Sunne. To be extraordinary, hinders it not from being consistent with Faith; but to be unlawfull, or absolutely impossible: as to impossibilities, we know not what is impossible with God, or Nature. And for the unlawfulnesse thereof, let Mr *Greatarick's* works bear witnesse of him. If he doth the things that never man did, except Christ and the Apostles &c. judge what we are to think.

I conclude with this Apology for my recommending some Physicall directions after his Stroaking: that it takes not off from the Miracle, no more then that God gave the gift of Tongues to the Apostles, yet awarded they Rhetoricall instructions to imbellish their Language: St *Paul* was *balbus sermone*: and you know that the polite style of St *Luke* evinces the imperfections of the Language in the other Writers of the New Testament; as *Isaiah* disgraceth *Amos* in the Old. *All things are not given to all men in perfection*: *but the gifts that are given to every man, are given them to profit with.* I begge your pardon for the tediousnesse as well as rudenesse of these lines; since by them I expresse my self to be

Stratford upon Avon
Feb: 18. 1665.

Your affectionate humble-servant

E HAN: STUBBE.

The account of a Leprosy cured by Mr Greatarick in the presence of the Lord Conway.

A Boy about fourteen years old, Sonne to a Prebend of *Glocester*, recommended to the Lord *Conway* by the Bishop of *Glocester*, came with a Letter to *Ragly*: he was afflicted with a *Leprosy* judged incurable, and had been so neere years. At his coming to my Lords, he found Mr *Greatarick* touching people in the Field, whereupon he prest upon him, and got him to stroke his Body all over: this happened upon *Wednesday*: on *Friday* Morning the Boy came to my Lord, and delivered his Letter: whereupon my Lord sent for him up to his Chamber, and causing him to be stripped, they found that the moist Salt and brinish Humour which caused a moist *Leprosy* was dryed up, and in some places Scaled off, the Skinne under it was fleed (as under all crusts falling off): there was no itching or pricking at all, nor Heat: with which Symptomes he had been formerly troubled. Mr *Greatarick* stroked him againe, and rubbed his Body all over with Spittle. My Lord ordered the Boy to return, if he were not Cured: but he came no more.

Proofs that he revives the Ferment *of the Blood.*

Mr *Bromley's* brother of *Upton* upon *Severne* after a long Quartane Ague had by a Metaſtaſis of the Diſeaſe ſuch a chilneſſe in the habit of the Body, that no Clothes could poſſibly warme him: he wore upon his Head many ſpiced Caps, and tenne pounds weight of Linnen on his Head: Mr *Greatarick* ſtripped him, and rubbed him all over, and immediatly he ſweat, and was hot all over, ſo as that the Bath never heated up as did the Hand of Mr *Greatericks*: this was his own expreſſion. But Mr *Greatarick* cauſing him to caſt off all that multitude of Caps and Clothes; it was ſuppoſed that it fruſtrated the happy effect; for he felt the recourſe of his Diſeaſe in ſome parts rendered the Cure ſuſpicious. But as often as Mr *Greataricks* came and rubbed him he would be all in a flame againe for half an hour: the Experiment whereof was frequently practis'd for five or ſix dayes at *Ragly*.

Of the Metaſtaſis *of Diſeaſes.*

A Woman of *Worceſter* having a paine driven into thoſe parts which modeſty would not permit her to let Mr *Greatarick* ſtroke: ſhe went away as if ſhe had been cured, but is ſince ſick of an intolerable pain there. Such conſequents are uſuall, when the Diſeaſe is not ſtroked out.

Proofs that he reviv'd the Ferment of the Blood.

M. Frankel's brother of Italy upon Scurvy after a long Quinsene Ague, and a Metastasis of the Disease, fell a chilness in the habit of the Body, that no Clothes could perfectly warm him: he wore upon his Hand many spiced Cups, and tenne pounds weight of Lemon on his Feet; M. Grandvick stripped him, and rubbed him all over, and immediately he sweat, and was soon all over; so as that the Bath never heated the Hand of M. Grandvick: this was his own Relation. But M. Grandvick [illegible] him to [illegible] multitude of Cups and Clothes; it was [illegible] that he stuffed the Cup effect, for he felt the recourse of his Disease in some parts rendered [illegible] suspicious. But as often as M. Grandvick [illegible] the [illegible] in a [illegible] again [illegible] an hour: the Experiment whereof was frequently practised for five or six dayes at Aigly.

Of the Metastasis of Diseases.

A Woman of Marcelle having a prime driven into those parts which modestly would not permit her to let M. Grandvick [illegible] she went away as if she had been cured, but is since sick of an intolerable pain there. Such consequents are usually, when the Disease is not stricked out.

Having been lately requested by the Learned Dr Henry Stubbe *of* Stratford *upon* Avon, *to set down in VVriting some few of those very many observables I had seen in the Cures, or Attempts of* Mr Valentine Greatarick, *since his coming into* England; *in order to a designe wherewith that knowing Physitian intends shortly to oblige the Curious: I could no wayes refuse his so just demand. VVherefore wholly quitting all Philosophical Researches, and disquisitions to the framers of new Hypotheses, or at least to those who are better versd in such as are already extant; I shall barely relate matter of Fact in four or five of the most eminent instances whereof I have been an Eye-witness.*

Thursday

Thursday Feb: 1.

1. Mrs *Reynolds* a Shop-keepers Wife of *Alcester* in the County of *Warwick*, having been ever since Hay-harvest disabled in her Arms and Hands, in so much as she was not able to use them, or even to undresse her self, was that day, and twice afterward touched by Mr *Greatericks*: she found them considerably strengthned at the first time, and much more after, so that she could put them behind her Back, combe her Head, and use her Needle, and thus she continues to this day.

The same day (in the Town-Hall) I saw two Women delivered of the shaking Palsy, which was driven out at their Toes ends.

Tuesday Feb: 13.

2. I accompanied Mr *Greatericks* to the Citty of *Worcester*, and lodged with him in the House of Mr *Withie* an Attorney; We had not been there full an houre, when (beside a multitude of infirme people) there came to him one Mrs *Bickeridge* (dwelling within half a mile of *Tewxbury*) bringing with her four of her Children, two Sons, and as many Daughters; The elder of the youths is now two and twenty years of Age, and about two years since was strucken with the dead Palsy, which

which in continuance of time hath so disabled him, that he can neither stand or feed himself, I saw little or no effect upon Mr *Greatarick's* stroking him, either that night, or the next day.

The other three, the remaining Son, and two Daughters (by the report of their Mother) fell all down in the street, as they were coming along with her to Mr *Greatarick's*.

These had all been troubled with Convulsions, or fits of the Falling-sickness for about four years. The Youth upon the application, and short chafing of Mr *Greatarick's* Hand was restored; I saw him well the next day in the City-Hall, and the next after heard that he continued so, and was seen playing in the Street.

Susan, one of the Girles, (as her Mother told me) was so thickly pursued with her Fits, that of a Twelvemonth before, she had not spoken above once in a Month: And *Margaret* the other Girle had lay'n utterly Speechless for three Weeks last past.

Both these after somewhat a longer chafing, were soon freed, and restored to Speech, and ability of walking up and down the Room; but they both relaps't into their Fits, and became again Speechless.

Margaret lay in that condition (for twelve hours) that she could neither speak or stand. On Wednesday morning (*Feb.* 14.) her Mother brought her into the City-Hall, and within ten Minutes

Minutes She was reſtored to Speech, but her Pain held Mr. *Greatarick's* Hand in play neer an Hour after. Being thus returned to her ſpeech, ſhe was willed by Mr. *Greatarick* to move her Hand upon the place, and point whereſoever her pain removed, he being preſently ready to apply his Hand to the part affected: ſhe did ſo, and forthwith it avoided his Touch, skipping exceeding ſwiftly from one part of the Head to the other, as from the Forehead to the Crown, from thence to the Pole, then to the Right Side, now to the Left, into the Neck, Shoulder, Arm, Hand, th' oppoſite Hand; to the Thigh, calf of the Leg, Anckle, Foot, and from thence (as quick as thought) to the head again, where ſhifting according to the former or like Order, he was ſometimes fain to apply both his Hands, but then many times the Pain got between the *interſtices* of his Fingers, from whence, upon a freſh Application, it flew to other parts, as before, and alwaies with ſuch incredible ſpeed, that it much amazed the Byſtanders, and Mr. *Greatarick's* would often affirm, that, in his Opinion, it was ſome Evill Spirit gotten into the Body of the Child. At length having vexed it from part to part, for (as I gueſs) the beſt part of an Hour, it paſſed out at her Toes.

Thurſday

Thursday Feb. 15.

The next day the other Sister, *Susan*, was brought in speechless; She was restored to her Speech, and freed from her paines in like manner, but with far lesse adoe, and in much shorter time. We heard no more of them after.

On Wednesday, Feb. 14. *in the City-Hall at* Worcester.

Mrs. *Walling*, a School-Mistress, dwelling upon *Severn* Hill, fell into a most horrid Fit of the Falling-Sickness, her Motions were exceedingly vehement, and Convulsive, with so much violence and impetuosity, as if her Limbs had then been rending in sunder. I never saw any Hysterical Paroxysm half so dreadful; all her Joynts seemed to be crampt, and sometimes so distorted, as if She had been upon the Wrack. Mr. *Greataricks*, by stroaking her Breast, (for that purpose first bared,) soon restored her to such Sensibility, as that she was able to speak, and direct him to the place whither her Pain shifted, which it often did, with inexpressible Agility, from one extreme part of her Body to another. And it was very observable, that whithersoever her Pain retired, that part was (as it were) crampt, which seemed by her Motions,

Cryings out, and Shrieks, to be affected with intolerable Dolour, ſometimes it was in her Throat, and then it nigh choaked her, and there enſued exceſſive Belchings, (as I have alſo often obſerved in ſundry Aſthmatical, and Pthiſical Perſons ſtroaked by him.) And in this caſe was he fain to leave her for that time, Night growing on, and an infinity of diſeaſed people preſſing upon him for help.

The next day being *Thurſday* Feb. 15:

Whilſt we were (at Mr. *Withies*) ſitting at Dinner, word was brought to Mr. *Greatarick*, that one was fallen in his Chamber, and (as at other times he was wont to quit all things, to afford relief in this ſad Diſtemper) He immediately (and I with him) left the Table; we were no ſooner gotten into the Chamber, but we found it was the ſame Mrs *Walling*, fallen into a new Fit, which was now rather more vehement then that of the day before, it now ſometimes affected her in the Eyes, and ſometimes in her Noſe, and that with ſuch anguiſh, as ſhe ſeem'd oftimes ready to tear it off. Upon the removal of her Pains, ſhe often gave ſuch Shrieks, as if her Heart had been burſting in ſunder. Mr. *Greatarick* was alſo perſwaded, that this Woman was poſſeſſed with a Devil; but ſhe ſeemed much troubled and aggreived at that

that his opinion, saying to him, That however God might permit her to be afflicted with Bodily Distempers, yet she trusted, and was full of confidence, that he neither had, or would give up her Body to be inhabited by the Devil. Her Acquaintance testified, that she had been of an unblameable life, and conversation: and that her Education hath been more Liberal, then is ordinarily found in that Sex, may appear by what follows. For to a Genrleman, standing by Mr. *Greataracks* (a good while during her Fit,) and saying to him, *Credo quòd obsessa sit*, she suddenly, and very bruſquely replied, *Sic credo, sic credo, at non Diabola, sed vento.* In fine, she continued under his Hand betwixt three and four Hours, and was at length freed, her pains being chaced by him out at her Toes.

February 15.

4. The next Instance is of one *Hester Jordan*, dwelling at *Bidderly* under the *Clee*-hill side in *Shropshire*; who (as her Friends related) having in her Infancy, at three years of age (by what mischance I know not) taken Poyson, presently lost both Speech and Hearing, and so hath continued ever since; she now being 22 years Old. The same *Thursday* at night, at a Gentlemans House, within the precincts of the Colledg at *Worcester*, by the application of Mr *Greatarick's*

Hand to her Tongue, and Ears, both ſpeech, and hearing were recovered in a few minutes. And although her ſpeech were not very Articulate, yet one might eaſily underſtand, ſhe (intelligibly enough) imitated any word ſpoken in her Eare; *For* when *Mary* was ſpoken to her ſhe returned *Maa*. For *Father Faa*, for *Mother Moa*, &c.

February 16.

On *Friday* Mr *Greatarick*, having the night before been ſummoned to Court by an expreſſe from the Right Honourable the Lord *Arlington*, ſet out towards the Right Honourable the Lord Viſcount *Conway*'s houſe at *Ragley*; and in his way thither alighted at a Worſhipful Knight's in *Warwick-ſhire*; where, amongſt many others, we met with a Gentleman of Kin to the Lady of that Family, who ſeemed much to ſlight, and utterly to disbelieve the efficacy of Mr *Greatarick*s hand; but within a while he was convinced by very painfull experience; For having complained to a Lady then preſent, that he of long time had had a dimneſſe in his left Eye (though indeed it looked as faire as the other, and therefore he was forced to make ſeverall proteſtations, ere he could gain any belief, but) being once credited, he was ſoon adviſed by the Lady to eſſay Mr *Greatarick*s hand. He made very dainty of it at firſt, and Mr *Greata-*

ricks

sicke also, affirming that he would Touch none who was not desirous he should. In fine both (at length) overcome by the importunity of the Ladies, submitted, the one to touch, the other to be touched: His Eye accordingly being touched, the Gentleman streight protested, that he saw much more clearly with it then before, and so stood by: soon after, he complained of a paine, and heavinesse in his Head (he had before been much troubled with a Paralyticall Humour, and for that cause had severall successive years repaired to Bathe) upon a new application of Mr *Greatarick's* Hand, he said his pain was now gone: and so went aside again: soon after he complained that he was sick at Stomach, and seemed to be in a very vomiturient condition; Mr *Greatarick* caused him to unbutton, and slip off his Shooes, and Stockings, and with his hand chased that illnesse of Stomach down into his Legge, and after out at his Toes; so that he said, he *now felt nothing*: Not long after he again complained of a pain in his Head. Mr *Greatarick* strok't it down into his Eyes, which watered extremely, and the Lids were in continuall Trepidation, and by his complaints, and gestures, they appeared to be very full of paine: After a while they began to mend: Mr *Greatarick* strokes his Head again, and by so doing, brings a fresh supply of Humours into them again, which caused the like unpleasing Phenomena as before:

And

And this recourse from Head to Eyes was repeated at least twenty times; as sundry Persons of Honour, and Integrity, who were then present, can testify.

Feb: 22. 166$\frac{4}{5}$.

The truth of these Narrations is attested by me E. Foxcroft M. A. *and one of the Fellowes of the* Kings-Colledge *in* Cambridge.

FINIS.